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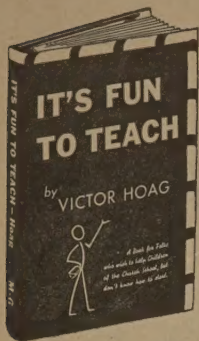


RNS

LIVING IS LEARNING: The young members of St. James' Church, South Bend, Ind., learn their religion as naturally as fisherman's lore [See page 7].

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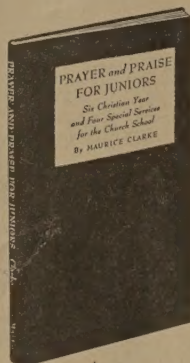
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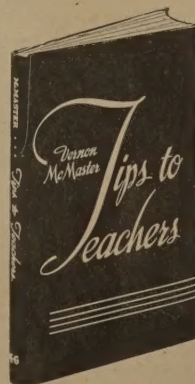
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By Vernon McMaster

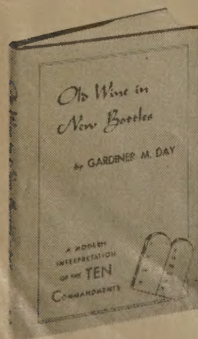
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By Gardiner M. Day

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LETTERS

A Sop?

TO THE EDITOR: One more diocese has granted "equal" rights to women [L. C., May 20th]. The diocese of Newark ratified its action of last year permitting parishes and missions to elect women representatives up to 50% of each lay delegation.

I am somewhat at a loss to know how the limiting of representation can be considered as equal rights. To my mind, there is nothing equal about this. It seems instead to be merely a sop thrown to the women.

According to this canon, it is permissible to have 100% representation by the men, but not so for the women. Where then are the equal rights?

(Rev.) WILFRED T. WATERHOUSE.

Washington, N. C.

Tuning In

TO THE EDITOR: Congratulations to THE LIVING CHURCH for the new "Tuning In" footnote feature. I am aware that many of our good parishioners are not cognizant of many terms which many of us take for granted. I feel your footnotes will prove a real educational opportunity.

No doubt I shall learn much from your new plan. Thank you for inaugurating it.

RUTH JONES MOORE

(Mrs. Clarence C.)

Province VI Representative

Woman's Auxiliary Executive Board.

Denver, Colo.

God Gave the Increase

TO THE EDITOR: It is perhaps ungracious to append any qualifying phrases to the otherwise excellent article on Grace Church, Jersey City [L. C., June 10th], but for credit where credit is due I would like to point out that the three priests mentioned did not originate the interesting program in that parish. Their labors were preceded by a number of years of heroic, single-handed work by the Rev. Wilfred Hotaling. Mr. Hotaling, now a deacon, was a Church Army captain at the time of his ministry in Grace Church.

Mr. Hotaling planted, the present incumbents are watering—and you know the rest of the quotation (I Corinthians 3:6).

(Br.) DUNSTAN RAPHAEL, CHS.

Salina, Kans.

Fiction on Religious Communities

TO THE EDITOR: I am compiling a list of works of fiction having Anglican religious communities as their background. I shall be grateful if any of your readers can bring such works to my notice. It would be helpful if the place and date of publication of each book were given, together with an indication of the period of the book, the kind of community described, and the actual community (if any) in question. My address is: Five Abercorn Crescent.

A. W. CAMPBELL.

Edinburgh, Scotland

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and the Thought of the Episcopal Church.

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Things to Come

JULY							AUGUST						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7							
8	9	10	11	12	13	14	5	6	7	8	9	10	11
15	16	17	18	19	20	21	12	13	14	15	16	17	18
22	23	24	25	26	27	28	19	20	21	22	23	24	25
29	30	31					26	27	28	29	30	31	

July

- 6th Sunday after Trinity.
- Independence Day.
- 7th Sunday after Trinity.
- 8th Sunday after Trinity.
- Summer school of religious education, St. Paul's Polytechnic Institute, Lawrenceville, Va. (to 20th).
- NCC General Board, at New York City.
- 9th Sunday after Trinity.
- NCC Workshop for directors of Christian education, at Lake Geneva, Wis. (to 28th).
- NCC radio and television workshop, at Portland, Ore. (to 28th).
- Summer school of religious education, Okolona, Miss. (to 27th).
- St. James.
- 10th Sunday after Trinity.
- NCC radio and television workshop, at Wooster, O. (to August 3d).

ACU CYCLE OF PRAYER

July

- Convent of St. Helena, Helmetta, N. J.
- Convent of St. Anne, Kingston, N. Y.
- St. Gregory's Priory, Three Rivers, Mich.
- St. John's and St. Martin's, Mt. Prospect, Des Plaines, Ill.
- St. Margaret's Church, Menands, Albany, N. Y.
- St. Luke's Chapel, New York, N. Y.
- Grace Church, Monroe, La.

LIVING CHURCH news is gathered by a staff of
over 100 correspondents, one in every diocese and
missionary district of the Episcopal Church and
several in foreign lands. THE LIVING CHURCH is a
subscriber to Religious News Service and Ecumenical
Press Service and is served by leading national
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SORTS & CONDITIONS

PETER DAY, who usually writes this
column, is on vacation the next few
weeks—during which, among other
things, he hopes to do some acting out
of the scene of this issue's cover pic-
ture. Meanwhile the Managing Editor
is privileged to take over for him.

BISHOP WING, retired, of South
Florida, has recovered sufficiently
from a recent heart attack to return
to his home from an Orlando hospital.
His physician reports that he is slowly
progressing toward renewed health.

ANNUAL MEETING of the Associa-
tion of Council Secretaries was held
June 18th-23d at Williams Bay, Wis.
ACS is composed of staff executives of
world, national, state, and local coun-
cils of churches. Some 300 such repre-
sentatives attended. Bishop Sherrill,
Presiding Bishop of the Church (who
is also president of the National Coun-
cil of the Churches of Christ in the
USA), told the group that the co-
operative church movement would be
a broad generality until it became a
reality to local church members. He
observed that church members are
in "too tight ecclesiastical compart-
ments," according to NCC's News.
Only through local "grass roots activ-
ity in building understanding among
the denominations can the United
States become a family under God and
eventually a nation under God," ex-
plained Bishop Sherrill.

NAMES MAKE NEWS, even if an
absolute application of the principle
would make the newest publication
the telephone directory! Here are the
names of members of a special com-
mittee appointed by Bishop Donegan
of New York to advise on ways and
means by which the Church can meet
the problem of dope peddling: Rev.
Charles T. Bridgeman, chairman; Rev.
Charles J. Buck and Joseph N. Gamble
(representing the Board of Religious
Education); Rev. Leland B. Henry
(Social Relations); Andrew Oliver
and Mrs. Dorothy K. Truman (Youth
Consultation Service); Rev. Messrs.
H. Rushton Bell and Armen D. Jor-
jorian (City Missions); Rev. Messrs.
Shelton H. Bishop and Wendell C.
Roberts; William H. Loguen and
Herman Robinson. (See also page
five.)

WITHIN THE LAST YEAR, accord-
ing to information just received, a
number of men in various places have
enrolled in the non-credit "directed
reading courses," offered by Philadel-
phia Divinity School. (Address in-
quiries to Rev. C. E. Young, 4205
Spruce St., Philadelphia 4, Pa.)

A CONTINUOUS 20-hour service of
Holy Communion, devotion, and pray-
er was observed recently at Christ
Church and St. Michael's, German-
town, Pa., according to Religious News
Service. It was held "in the spirit of
early Christianity," and "to call all
people to the necessity of religion in
this hour." The Rev. W. Hamilton
Aulenback, the rector, remained in the
church for almost the entire period—
4 AM to midnight. "It was a most sat-
isfying experience," he said.

Francis C. Lightbourn.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Where should the bishop's chair be placed in the sanctuary, and is it not for the bishop only?*

If it is for the bishop of the diocese, the chair should be placed on the Gospel side of the sanctuary, preferably raised from one to three steps above the floor, depending on the number of steps to the altar. If it is for a visiting bishop it should be placed on the Epistle side, in front of the permanent seats (*sedilia*) used by the celebrant and his ministers. It should either have no platform or only one step. Neither of these chairs should be kept permanently in the sanctuary of a parish church.

The possession of a permanent bishop's throne (*cathedra*) is the mark of a cathedral church. If, however, you have inherited from past generations a permanent seat of this sort, it should certainly be kept for the bishop. Very large Churches sometimes have a rector's stall set up on the epistle side of the sanctuary, and this, I suppose, is not incorrect, but it is a little confusing in its symbolism. In some Churches of the liturgical movement the seat for the bishop is a permanent throne placed directly east of the altar [i.e., behind the altar, facing the congregation], and this is used also by a priest celebrating in the absence of the bishop, since in the days of the primitive Church a priest-celebrant was thought of as the bishop's deputy.

• *Why do Roman Catholic men tip their hats when passing one of their churches, and how do they distinguish between theirs and ours at a distance? Do Anglicans observe this custom?*

The custom originates as a mark of respect to our Lord's presence in the Blessed Sacrament reserved in the building. The salute is therefore given to hospitals and convents, as well as to churches, where the Sacrament is known to be reserved.

Some Anglicans, certainly, observe this custom. I have been taught to do so from my childhood.

I know of no sure way of distinguishing Anglican from Roman Churches by their exterior, unless they happen to bear a signboard or some other inscription, and normally one does not salute such a building unless passing fairly close to the main door and with no other buildings coming between.

For Anglicans to salute only buildings known to contain the reserved Sacrament places us in the anomalous position of saluting altars from which we are excommunicated, while ignoring altars at which, perhaps, we normally make our Communion, so I was taught always to salute in passing the door of any building known to contain an altar, whether the Sacrament was reserved or not.

This is a custom that is valuable to those who find it edifying, but in no sense is it "generally necessary to salvation."

• *I note that for July 26th and August 16th my calendar states "St. Anne, Mother 'to' BVM and St. Joachim, Father 'to' BVM," respectively, while for November 5th it states "St. Elizabeth, Mother 'of' St. John Baptist." What is the significance of the difference in wording?*

I cannot find any reason for the translation "to" in the titles of these saints. The Latin original of all three simply uses the genitive and quite obviously in its normal meaning "of."

• *Could you tell me something about "St. Richard, Bishop" (April 3rd in calendar)?*

Richard de Wycke, after studying at Paris and Bologna, was made Chancellor of the University of Oxford. In 1245 he was consecrated Bishop of Chichester. He stoutly defended the rights of his see against royal usurpation, but is chiefly known for his pastoral devotion to his diocese and his care for the poor.

He is the author of hymn 429 ("Day by day") in *The Hymnal* 1940.

• *Does the Roman Church ordain to the diaconate or are their seminarians ordained priests at once?*

The Roman Church recognizes seven separate orders of the ministry: the minor orders of doorkeeper, reader, exorcist, and acolyte, and the major orders of subdeacon, deacon and priest. Their bishops are ordained to the status indicated by the term, but are considered as fully ordained priests rather than as a separate order. A young man is normally passed through all seven orders while at seminary, and is not sent out into parish work until he is a priest.

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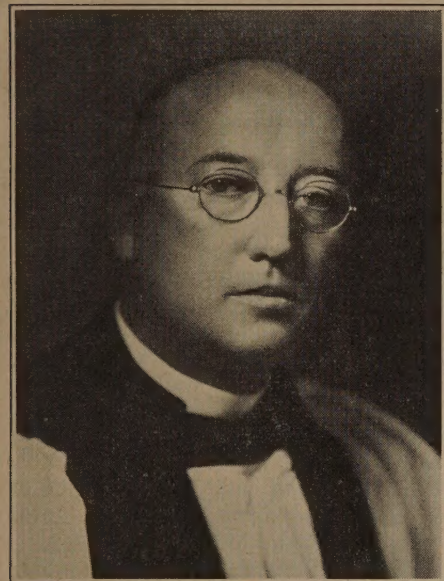
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SIXTH SUNDAY AFTER TRINITY

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GENERAL



Bachrach

DR. FLEMING: *The faith, the finances, and the fabric (see also page 8).*

MINISTRY

Dr. Fleming Resigns

After eighteen and one half years as rector of historic Trinity Church on Broadway at the head of Wall Street in New York City, the Rev. Dr. Frederic S. Fleming has resigned because of ill health. The resignation will take effect on October first. By appointment of the vestry he will become rector emeritus on that date.

Dr. Fleming's resignation was accepted on June 21st at a special meeting of the vestry "with deepest regret," according to Dr. Stephen F. Bayne, senior warden. "In 1948," Dr. Bayne said, "after several years of ill health, Dr. Fleming underwent a serious operation for the removal of a vocal cord. He has never fully regained his voice and his general health has been affected since the operation. Upon the advice of his doctors he has reached the decision to resign as rector of Trinity Parish and to retire from the active ministry. During Dr. Fleming's administration of the parish the religious work has gone forward notably, the finances have been placed in a sound

condition, and the fabric of the church and its chapels substantially restored."

Frederic S. Fleming was born in Calais, Maine, on March 7, 1886, the son of John Fleming and Isabel Maude Crawford Fleming. He received his preliminary education in Lewis Institute and by private tutoring. He was graduated from Western Theological Seminary in 1911 with the degree of Bachelor of Sacred Theology. He was ordained deacon and priest in 1911.

His first appointment was that of curate in St. Bartholomew's Church, Chicago, in 1911. From 1912 to 1915 he was priest-in-charge of St. Paul's Church, La Salle, Ill. From 1915 to 1927 he was rector of the Church of the Atonement, Chicago; from 1927 to 1930, rector of St. Stephen's Church, Providence, R. I.; and from 1930 to 1932, vicar of the Chapel of the Intercession, Trinity Parish, New York. In 1932 he became rector of Trinity.*

He declined elections as coadjutor of Northern Indiana and as bishop of Olympia, both received October, 1924.

He holds six honorary degrees.

Dr. Fleming holds many important trusteeships, and also serves as a member of various diocesan and other committees, among them the standing committee of the diocese of New York.

He was a deputy to the General Convention eight times: 1922, 1925, 1934, 1937, 1940, 1943, 1946, and 1949.

Dr. Fleming was married on November 4, 1916, to the former Miss Margaret Moore. They have two children and several grandchildren.

WORLD COUNCIL

The Editor Sails

Clifford P. Morehouse, editor of THE LIVING CHURCH, plans to sail for Europe on the *Queen Elizabeth* July 7th. Together with Bishop Dun of Washington, he will represent the Episcopal Church at meetings of the Central Com-

*Trinity Parish (founded 1697) comprises Trinity Church, Broadway and Wall St., and its five "chapels": St. Paul's, Broadway and Fulton; Intercession, Broadway and 155th St.; St. Luke's, Hudson St.; St. Augustine's, Henry and Scammel Sts.; and St. Cornelius', Governor's Island.

mittee of the World Council of Churches, and of the Faith and Order Commission, in Switzerland, beginning August 4th.

Before attending those meetings, he will take part in an "Ecumenical Fellowship Mission" to Greece and Yugoslavia, to study needs and opportunities of the Eastern Orthodox and other Churches in those countries.

Sponsored by the Department of Interchurch Aid and Service to Refugees of the World Council of Churches, this mission will include some 25 Anglican, Protestant, and Orthodox Church leaders from at least eight countries, including Britain, the Netherlands, France, Australia, New Zealand, and the United States.

Primary considerations of the Central Committee and the Faith and Order Commission will be plans for the second World Assembly of Churches in the United States, in 1953 or 1954, and the third World Conference on Faith and Order, scheduled to meet in Sweden in the summer of 1952.

PUBLIC AFFAIRS

The Narcotic Epidemic

By FREDERICK H. SONTAG

Stirred by the revelations of dope peddling, particularly to teen-agers, and related problems as brought out in the six-day hearings conducted in New York, Bishop Donegan of New York has announced appointment of a special committee to advise him and the clergy of the diocese on ways in which the Episcopal Church can help to meet the situation.

In a statement issued on the eve of his departure for Europe, Bishop Donegan said:

"The appalling increase in narcotic addiction in this city, especially among young people, demands action by all to mold public opinion, and not least by the Churches. We can no longer regard the use of narcotics as a comparatively rare affliction but must learn to regard it as a danger which may manifest itself in any home, even a well-disciplined Christian home, for un-

TUNING IN: Trinity Parish, New York, has more communicants (4,062) than any other parish in the country. Two dioceses and eight missionary bishoprics are smaller. The parish has used its fabulous wealth from New York real estate to

found many churches, schools, and colleges (including Columbia University). ¶The Faith and Order Commission is the branch of the World Council which studies doctrinal and governmental differences of the Churches, toward reconciliation.

scrupulous peddlers are actively seeking to make addicts of unsuspecting youth.

"Just what measure the Episcopal Church in this city should take to co-operate with other agencies in a concerted program remains still to be worked out, but it is clear that all of our clergy, school teachers, and parents should be alerted to the insidious danger and urged to report any kind of drug peddling or drug using in their neighborhood.

"I am appointing a committee of clergy and laity to investigate and advise ways in which the Episcopal Church in New York can assist the authorities in dealing with this grave problem."

Bishop DeWolfe of Long Island has also expressed his concern, in several sermons, and has directed the Long Island Department of Social Relations to coöperate with state and city authorities, and with the Brooklyn welfare council, to develop ways in which the Church can bring its influence to bear in helping to find a solution to the problem.

Miss Helen L. Cromey, who represents Long Island's department of Christian Social Relations, on the Welfare Council of New York City, is preparing recommendations to the clergy on what to do and where to send cases of drug addiction.

However, no representatives of the Episcopal Church or of the National Council of Churches attended either the official hearings or a special conference under auspices of the American Legion. The only Church officially represented at those meetings was the Roman Catholic. Several observers were disappointed that religious groups did not respond more rapidly to the appalling conditions revealed in the hearings. Mrs. Hiram Cole Houghton, president of the Federation of Women's Clubs, was quoted as accusing the Churches of apathy.

A member of the New York State enforcement staff said he was very disappointed in the lack of interest shown by Churches in the narcotics hearings. He noted that, although every major religious group had members among those in the "line ups," only the Roman Catholic Church sent observers to the hearings. He added, "But those of us who are charged with law enforcement do not look upon the Churches of America as strong and effective forces to help us. They just talk, and do not seem able to get organized to help us."

A much blunter view point was expressed at the Legion meeting by a police officer, who is a communicant of the Episcopal Church. He said that "as a Churchman he was very disappointed in the absence of Church observers at the hearings. But what bothers me most is

that public representatives from secular organizations at once contacted the Legion, of which I am a member. The hearings and conferences were announced in the papers, and I just can't understand why our bishops and other responsible officials did not call and ask to attend or send representatives."

The officer said, "if every rector in New York called at the nearest police and fire station just once a week, even by phone, you'd soon see a difference in attitude of law enforcement officials on the precinct level."

Narcotic addiction among juveniles has reached epidemic proportions in large cities from coast to coast, Harry J. Anslinger, United States Commissioner of Narcotics, told a press conference. He blamed "lack of parental control and the 'social disintegration' of large urban centers" for the over 6,000 youngsters known to use dope in New York City alone. Mr. Anslinger stated that Philadelphia, Detroit, St. Louis, Washington, Baltimore, San Francisco, New Orleans, and Chicago were suffering from similar conditions. In New York alone, street sales of drugs such as marijuana and heroin amount to \$100,000,000 yearly.

The ease with which New Yorkers can buy the deadly drugs was illustrated by William Sapire, assistant of the Tex and Jinx program, heard over NBC. Mr. Sapire bought the drugs within one block of the TV theater, and managed to have films made of the sale, these being shown on television the next evening. This reporter purchased dope within the shadow of Christ Episcopal Church, Broadway at 71st street. An hour later, he purchased a marijuana cigarette within two blocks of the Cathedral of St. John the Divine. All you need it seems is money, and a lead on a seller, known in the trade as a "pusher."

Dr. Austin McCormick, formerly NY Commissioner of Correction, told a Legion press conference that "youth found itself unable to develop ethical concepts in an atmosphere of poverty, alcoholism, and racial prejudice, and sought escape in narcotics. A broader approach than provision of additional treatment facilities is needed," he stated.

CHINA

Methodists Expel Chiang Kai-sheks

Generalissimo and Madame Chiang Kai-shek have been expelled from the Communist-controlled Chinese Methodist Church. Announcement of the expulsion was made at a mass accusation

meeting in Shanghai. Members of various Churches attended. The Bishop who baptized the Generalissimo was required to criticize himself at the meeting for his action, Religious News Service reported.

PENSIONS

Widows' Grants

Payment of \$500 to wives of retired clergymen immediately upon the death of their husbands was provided for in a resolution adopted by the board of trustees of the Church Pension Fund at its annual meeting. Adoption of the resolution was reported in the June issue of *Protection Points*, bulletin of the Pension Fund.

Widows of clergy in the active ministry at the time of their death have been receiving similar immediate grants, but in the amount of \$1000, since 1921.

Immediate grants will be paid, the resolution said, "in all normal cases and so far as surplus income is available for the purpose . . . in the amount of \$1000 if the clergyman held a cure or office in the Church within the six months period prior to death and in the amount of \$500 if the clergyman . . . held such cure or office within the six months period prior to the granting of pension to him."

Many more pensions were granted in 1950 than in the year before.

"The 95 age allowances were more than the number put in force in any past year," says *Protection Points*, quoting from the 1950 Annual Report of the Church Pension Fund. The report attributes the increase to two causes. "First the new \$1500 minimum pension may have stimulated some retirements in cases where the outlook of a pension of \$1000 or less had been discouraging. Second, the shortage of clergy that developed during war years was being minimized; the net additions to the active clergy group in 1949 and 1950 totaled almost 200 as compared with only 108 in the entire 14 year period 1935-48. . . . The number (of clergy serving as chaplains in the armed forces) is much below that of the war years."

"The 38 new disability allowances were more than in any past year except 1937," the report said.

Of the 95 new age allowances, 74 were \$1500 a year or more, the report said. A large advance in the average pension figures between 1949 and 1950 is due to the new minimum pensions effective January 1, 1950. Five of the new age allowances were under \$1500 because the salaries had averaged under \$1500.

TUNING IN: ¶Diocesan departments of social relations are responsible for observing social trends and proposing Church strategy to meet them. Most such bodies have no paid staff, little expense money; chairman is usually a busy parish priest

with no social training. ¶Chiang Kai-shek started as a Communist, later became a devout Christian. ¶Church Pension Fund is generally regarded as best ministerial pension system, financed by assessing parishes 15% of rector's income.

1000% Profit

An Experiment in Education

That Has Paid Dividends

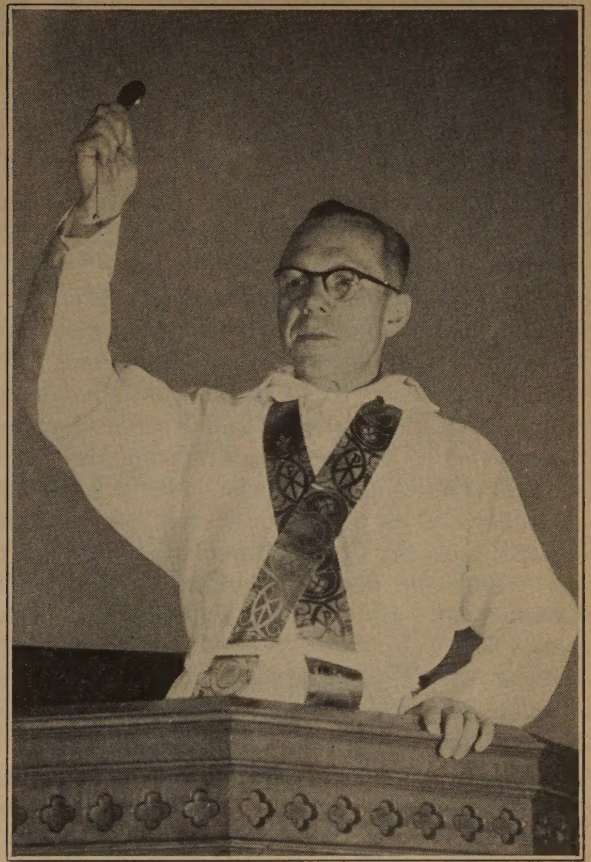
By Mary Marker

A PROFIT of 1000% sounds like something to delight speculators or to prompt a federal investigation. But the 1000% profit in the Church School of St. James' Church, South Bend, Ind., being reckoned in people instead of dollars, has called forth no government inquiry and delighted only one speculator, namely the Rev. Don H. Copeland, rector of St. James'. Fr. Copeland — slight, energetic, scholarly — is not a speculator in the usual sense of the word, but he did speculate — earnestly and thoughtfully — on the Church school program at St. James'. Three years ago he bluntly termed that program "sadly typical of many Episcopal churches — that is, small and inefficient."

Teachers, hard to get, were mostly laywomen, with no more than good will to guide them. Since Fr. Copeland is the only priest at St. James', and since Church school was held in the parish hall while the morning service was read in church, there was almost no contact between the children and their pastor. Attendance was sporadic; enthusiasm barely discernible. Clearly the situation demanded action.

But first, Fr. Copeland realized, analysis was needed. St. James' is well established and centrally located in South Bend, a city of about one hundred and twenty thousand. But, despite a fairly steady flow of conversions, confirmations, and births, the Church school attendance remained more or less static. And, what worried the pastor even more than the number who attended, was the

FR. COPELAND about to throw the watch.



fact that almost no actual religious training seemed to be given. The paste pot and colored paper had, as far as the children were concerned, replaced the Book of Common Prayer.

So it was to the Prayer Book that Fr. Copeland turned — to the small print on page 295, where both the letter and the spirit of the law read clearly: "The Minister of every parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church instruct or examine the Youth of his Parish."

This does not say that certain willing parishioners shall attend to this, but rather the Minister — with a capital M! And the rubric further provides that: "All Fathers and Mothers, Guardians, and Sponsors shall bring those for whose religious nurture they are responsible, to the Church at the time appointed, to receive instruction by the Minister."

Here again the choice of words is important: those responsible for the children shall *bring* — not send — the children. The solution to his entire Church school problem, Fr. Copeland decided, lay in these two sentences. It was that simple.

But only the basis was simple. The development of the plan that grew out

of the Prayer Book bristled with complications. A logical and convenient time for the instruction of the children had to be settled upon, and then the parents had to be persuaded to bring the children to church at that time. Finding the time was easy enough. St. James' offered two morning services, one at 8 and the other at 11, the latter combined with the Church school. By increasing his load to three morning services, Fr. Copeland was able to schedule a 9:30 *family* eucharist. At this time, in place of the usual sermon after the Creed, directed to adults, specific religious training was given the children from the pulpit.

GRADE LEADERS

Then the only major problem was to get the parents to come to this service themselves. At this point Fr. Copeland hit upon the sure-fire method of interesting people in a project: he made them responsible for it. Dividing the children into grades that corresponded with their public school grades, he selected three married couples for each grade.

These couples, one known as grade leaders and the other two as members of the Parents' and Hospitality Committees, were responsible for making the
(Continued on page 10)

TUNING IN: ¶ A rector, in the Episcopal Church, is not just any priest, but a priest who has been called by a parish vestry to a lifetime work and status. He has full charge of Church services including hours, vestments, ceremonial, music, and

type of service, within limits prescribed by Church law. His salary cannot be decreased without his consent. He presides over the vestry, which has charge of parish business. Wise rectors use their powers in coöperation with vestry and people.

Strange Doctrine

THE preface to the ordinal in the Book of Common Prayer says that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he . . . hath Episcopal Consecration or Ordination." And the priest, at his ordination, promises to "banish and drive away from the Church all erroneous and strange doctrines" and "always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same."

But the Rev. Bradford Young, rector of Grace Church, Manchester, N. H., has different ideas. Recently, at the Sunday family service in his church, according to a news release from him, "the Lord's Supper was celebrated by a Presbyterian minister according to the Presbyterian rite." This was done, according to the rector, "to help the Sunday school children and their parents to meet Christ in the Holy Communion as observed by a sister Church, so that they will know by their own experience the universality of both Christ and His Church." About 150 young people and adults received.

This strikes us as complete disregard of the Church's laws and customs, and distinct violation of the ordination vow.

Coming on top of the individualistic action of the Bishop of New Hampshire a year ago, when he invited ministers of other communions to join in the laying on of hands at an ordination, we are compelled to ask: Does the Prayer Book apply in the diocese of New Hampshire? Or is that diocese a law unto itself?

An Eminent Priest

THE announced retirement of Dr. Frederic S. Fleming, rector of Trinity parish, following within a year the retirement of such other prominent New York rectors as Dr. Sargent of St. Bartholomew's and Dr. Darlington of the Heavenly Rest, carries a step further the transfer of these great churches from the "Old Guard" to new and younger leadership. It is regrettable that, in Dr. Fleming's case, ill health has necessitated his retirement at the relatively early age of 65; and it is to be hoped that relief from the burdens of the rectorship of this great parish will facilitate his full restoration to health and strength.

Dr. Fleming has had one of the most distinguished careers in the American Church. Both within and without his own parish and diocese, his leadership

has made a profound impress upon the Church's life and work. Under his direction Trinity and its chapels, notably the Intercession and St. Paul's, have been rehabilitated, and new missionary work has been undertaken among the housing developments of the lower East Side. Thus this oldest parish in Manhattan has adapted its large resources to the growing needs of the rapidly changing city, and Trinity has once more become in part a residential parish. At the same time it has continued its leadership in Wall Street, where its weekday services have brought many of the greatest preachers of the Anglican communion and have attracted throngs of worshippers, especially in Advent and Lent.

In the diocese of New York, as a member of the standing committee and trustee of the Cathedral of St. John the Divine, his counsel and leadership have been invaluable. He has been a familiar figure in General Convention since 1922, and has twice declined election to the episcopate. He is one of the most valued trustees of the General Theological Seminary. In these and many other fields he has always been, and continues to be, a staunch defender of the Catholic Faith and a loyal supporter of the best traditions of Anglicanism.

We gladly pay tribute to Dr. Fleming as an eminent priest and rector, in the high tradition that has characterized Trinity parish under such notable men as William Vesey, John Henry Hobart, Morgan Dix, and William Thomas Manning. We wish him and his devoted wife *multos annos* as he enters into his well-earned retirement.

A Great Victory (?)

THE joint forces of Roman Catholicism and secularism won a great victory in Somers, N. Y., the other day. Msgr. Edward V. Dargin, who last year protested the baccalaureate service in the public high school (and was promoted to the rank of monsignor immediately thereafter), this year succeeded in divesting the graduation festivities of most of their religious significance. However, he himself gave an invocation at the beginning, and a Jewish rabbi pronounced the benediction. In between a priest of the Episcopal Church, the Rev. Joseph Germeck, gave an address on Courage, which was saved from the taint of homiletics by the omission of a scriptural text.

In the realm of music, the Roman-secularist victory was complete. "God of Our Fathers" was replaced by "America," "Now the Day is Over" by "America the Beautiful," and "God Be Our Guide" by—save the mark!—"The Lost Chord."

Various churches, including St. Luke's, Somers, and Good Shepherd, Granite Springs, offered their facilities for the ceremonies; but unfortunately no church or other building in the community, except the school itself, was large enough to accommodate the

graduates together with their families and friends.

Yes, it was a great victory for Roman Catholicism and for secularism.

Bishop Beecher

IN the death of the Rt. Rev. George Allen Beecher, D.D., retired Bishop of Western Nebraska, the episcopate of the Church loses its last surviving link with the "Old West." Bishop Beecher, friend of Buffalo Bill Cody and of Willa Cather, was a frontier parson, in the tradition of Bishops Kip and Kemper, Chase and Otey and Tuttle. At the time of his death, June 14th, he was the oldest bishop of the Episcopal Church in point of consecration, being nearly two years senior to former Presiding Bishop Tucker. His life and ministry spanned the period in which Nebraska and the Middle West grew from sparsely settled pioneer cattle country to a thriving industrial and agricultural area. He and his clergy and laymen established the Church on a firm foundation, upon which later generations could build.

"Postage Additional"

RATES for book postage, the New York *Herald Tribune* truly observes, "have plainly got out of hand." In 1938 the rate was fixed at one and one-half cents a pound, the same as for second-class reading matter. Subsequently the rate has gone up three times; it is now eight cents for the first pound and four cents for each additional pound. The Interstate Commerce Commission, which has authority to increase postal rates, now proposes a rate of ten cents for the first ounce and five cents for each extra ounce.

"Boosting the book rates," says the *Herald Tribune*, "is nothing less than a special form of tax discrimination, particularly intolerable because it operates against the advancement of man's mind." It recommends that Congress force a readjustment of rates, and that it either transfer books to second class, along with periodicals, or else keep the present rates.

The Post Office Department could go far toward making ends meet if it would adopt the economy recommendations of the Hoover Commission.

The Difference Must Be Made Up

It costs the Seminaries just about \$1,400.00 per year per student to train men for the ministry.

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That leaves a much bigger gap than endowments are able to bridge. The schools listed below are immediately dependent, therefore, upon parish offerings and individual gifts.

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The writing of this book was dictated by the premise that a course in Church history is the best means of convincing people of the importance and grandeur of the Church and therefore of the religion which it teaches. By recounting the chief facts, portraying the outstanding leaders and outlining the processes by which the Church has thought out and formulated its doctrines through the centuries, the author has sought to make the Faith more intelligible.

The book is useful to two classes of readers. For the layman, it is a comprehensive, interestingly-written survey of the whole Church; three of the twelve chapters are devoted to the history of the Church in England and in America. For classroom use, the book has been divided into sections and provided with maps, charts and review outlines, with the material arranged so as to be employed over a period of one or two years, depending upon the frequency with which classes of instruction are to be held.

\$4.00

Blanche Carrier

FREE TO GROW

A church that can release the powers of spiritual growth in the individual is our urgent need, declares the author. This book illuminates the paths such a church should take if it is to ever bring its members to a realization of the beloved fellowship its Founder meant the church to be.

The establishment and practice of psychology has given religion an additional weapon with which to combat the disintegrating effects of an increasingly materialistic society. The element of worship, however, must never be lost sight of; as Miss Carrier so ably expresses it, "The morning worship service is of prime importance. . . . In the past the pulpit has triumphed over the altar when waves of intellectualism and secularism have arisen, but when the seeking spirit in men predominates, the altar returns to the center of attention. In the altar the purpose of the Church as a means to relationship with God is expressed and religion takes precedence over education and service."

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(Continued from page 7)

children and parents welcome and helping them profit from the new program.

The father of three children himself, Fr. Copeland knew that instruction from the pulpit, no matter how carefully planned, might not make its point on the mind of a child. Follow-up instruction or examination would be needed. And he also knew that a very small child would absorb almost nothing if being instructed also meant being kept immobile.

The problem of the tiny child was solved by a separate school for children under the second grade. These youngsters meet in the parish hall during the Family Eucharist, where they are given their own instruction geared to their years. Then, after the Eucharist, they are given their own brief worship service in the chapel, a lovely, pastel-colored room perfectly suited to little children.

Solving the need for additional education for the older children took a great deal more doing. The logical time, of course, for reiterating the points taught from the pulpit was immediately after the service. The grade leaders with the children, divided into classes, each class around a table, could reemphasize the lesson of the day, pass out handwork to illustrate the salient point, or give examinations.

Meanwhile, the parents of these children are served a simple breakfast right in the parish hall.

The Parent-Hospitality Committee (for the two committees already named have become one large committee) each week sets up a temporary wall of screens between the parents and the children. And while the children and their grade leaders review the lesson, the parents relax and learn to know one another. And it is hard to say which has the greater effect on family regularity—the school for the children, or the breakfast for the parents. But whatever exerts the greater pull, three years of the new-style family Church school have proved it to be "thrillingly successful." It has progressed from the "keep-children-busy-with-handwork" program to a school that is worship centered. Here the thesis of Dr. Victor Hoag [L. C., Nov. 12, 1950] is given concrete expression: ". . . in normal parish services in company with adults is to be found the only sure way to learn the Christian religion for life."

St. James' has made great strides toward the ideal of the parent-parish program. Fr. Copeland cherishes a letter recently received from one of his families that had moved to a large city in a neighboring state. It said in part: "We certainly do miss . . . the services at St. James. It is an especially hard adjustment for Geraldine (10 year old daughter in the family) to make, after attend-

ing Communion service every Sunday, to have to scout around each week and find out what time, when and where we can find one. She wants to tell the Sunday school about our St. James 'family service' but I advised her to wait for a while."

VISUAL GADGETS

The curriculum is planned by the rector for the year, and each lesson is presented to each child in three forms: the instruction from the pulpit, the review with grade leaders, and the paper work to be carried home and discussed with parents. Interest is also stimulated by the religious movies shown once every three or four weeks, and by the carefully selected visual "gadgets" Fr. Copeland displays from the pulpit.

One week he may bring a paper dress pattern to emphasize our need for a pattern for our Christian life. Another week it may be a mirror ("The voice of conscience is a sort of mirror in which we can see our souls"). Another time it may be a living vine, or a watch case filled with the parts of a watch, then thrown on the floor to drive home the lesson that the parts of the universe could never have come together in an ordered way except by the mind and will and plan of God.

Best of all, no child willingly misses a meeting of this new style school. Nor do the adults lag behind. In fact, the enthusiasm of the congregation is bringing in whole new families. Parents, not heretofore Episcopalians, are coming to St. James' because they have heard of the "new kind of Sunday school."

A great deal of work for the pastor? Yes, Fr. Copeland admits that the project increases his work. Initially, it was entirely his responsibility, and even now that the parents have taken over so eagerly, the spark must come from him, and the instruction of the children is his doing. But he feels repaid when the youngsters, who formerly knew him only from afar, hail him on the street and from passing automobiles. He feels repaid when he reflects that where he once had only seven adult Church school assistants, he now has 85 keenly interested parent helpers. He feels repaid when he notices the regularity of church attendance and of weekly communions. And he feels more than repaid when his statistics prove that where three years ago, 36 persons attended the beginning of the family Church school, more than three hundred now join in the celebration of the Holy Eucharist—not just children, but entire families, learning their religion as naturally as fisherman's lore. That's a 1000% gain. And a 1000% gain is one that delights any speculator.

BOOKS

The Rev. Francis C. Lightbourn, Editor

Eavesdropping

MOST recent parish life novel, probably, is *Dearly Beloved*, by Milton G. Nicola, vicar of St. John's Church, Capitola-by-the-Sea, Calif. (Exposition Press. Pp. 205. \$3).

Hero of the story, the Rev. Robert Sampson Mower, after a sacrificial ministry in small parishes, is living in retirement in his boyhood town with his daughter. The story alternates between the affairs of the local parish, including the troubles of the young rector, and Mr. Mower's musings on his own ministry.

The grand denouement is reached at a vestry meeting at which the young rector's resignation is requested (all for a perfectly innocent, if indiscreet, kiss). Mr. Mower eavesdrops on the proceedings of the vestry and, at the appropriate moment entering in his wheel chair, takes control of the situation with a finesse that any bishop might envy.

The story is vividly and humorously told. Its clearly drawn characterization, its knowing allusion to Anglican practice, and the devotion of its hero, real if eccentric, all combine to present a convincing picture of parish life.

Of Interest

WITH three other recent works to his credit [L. C., May 13th], J. V. Langmead Casserley has produced a fourth: *Morals and Man in the Social Sciences* (Longmans. Pp. ix, 230. \$2.75). Down for possible further review.

Hugh Martin's *The Lord's Prayer* [L. C., May 13th] is now available in America (Macmillan. Pp. 128. \$1.50).

Written by a veteran missionary, *The Blessed Missionaries*, by Edwin W. Smith, deals with the Church's part in bringing about coöperation between Africans and Europeans (Oxford. Pp. xx, 146. Paper. \$2.50).

Long out of print, *Verba Christa — The Sayings of Jesus Christ*, parallel Greek and English, edited by C. W. Stubbs, has been put out in a most attractive pocket edition by Beacon Press (Pp. 292. \$1). Excellent for devotional purposes.

Alastair J. MacKay "sailed the seven seas for over 20 years," but is now "back on the soil" and has written *Farming and Gardening in the Bible* (Rodale Press. Pp. 280. \$3).

Offered as the work of an "enthusiastic amateur," the book assembles "a lot of miscellaneous data" not readily accessible elsewhere but amazing in quantity.

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The Family House

We Episcopalians who really use our churches still have much more to learn regarding them. Our family life begins in church. Our parents married there. We were taken there for Baptism, the beginning of OUR life in The Church. Then came instruction, followed by our Confirmation, when, through the hands of a Bishop, the seven-fold gifts of the Holy Spirit were fused into us. Made possible by Confirmation, the Blessed Sacrament of Holy Communion was our next great gift in this rare family life, and through It, we are given strength and grace to live our difficult lives. When we sin, we can come to the Father of the Family, our priest, and confess our sins, be absolved and counselled. Then, WE are married. Some in the family seek Ordination, that they may in turn become spiritual Fathers

of other Families. Also, in the Family, we believe that God's arm is NOT shortened, and that He CAN still heal our bodily ills, if He so wills.

But, and here we get all confused,—when our loved ones die and they faint would rest and be buried from the Family House where they have learned and labored and loved, why, oh why do we cart them off to some ultra funeral "Home," perch them unnaturally in "Room 3-B," and then let their dear bodies become the center for a gabble-fest for relatives and friends, who haven't seen each other since "Aunt Susie passed away!" And we even ask our priests, our Family Fathers, to bury them from such unfamiliar surroundings!

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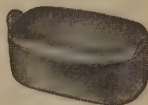
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LOS ANGELES — In the final settlement of the estate of Martha D. Davey, St. Stephen's Church, Hollywood, received \$5000 which will be used for capital improvements. Mrs. Davey was a communicant of St. Stephen's for 35 years before her death in 1948. She was the widow of pioneer automobile industrialist Frank W. Davey, who also attended St. Stephen's during the many years he lived in Hollywood.

EAST CAROLINA — There was optimism about raising its \$125,000 Bishop Darst Memorial Fund on time at East Carolina's convention. Established in 1949, the five-year fund received over \$33,000 in the first year. Proceeds from the fund are to be used to increase contributions to the General Church program, and to supplement salaries, provide travel allowances, and a retirement fund for missionary clergy.

IOWA — A \$25,000 grant for student work in Iowa City this year was voted at a meeting previous to Iowa's convention. And completion of a \$75,000 memorial fund for Grinnell College is a two year goal in the diocese. A verbal addition to the report of the diocese's Episcopal Advancement Association had to be made at convention, since \$11,000 had been turned in after the report was compiled, making a total of \$67,051.68. Convention admitted St. Alban's Church, Spirit Lake, as an organized mission.

ELECTIONS. Synod: clerical, C. J. Gunnell, D. J. King, Dominic Loferski, Arthur Pritchett, H. F. McGee, E. E. Johnson; lay, Earl Boyer, William Copeland, Roy Holland, E. R. Hruska, L. C. Kirst, Glenn Shore.

MILWAUKEE — A committee to receive nominations for coadjutor of the diocese of Milwaukee has been appointed by the executive board. Function of the committee will be to pass on names and biographical data to all clergy of the diocese before the election, which is scheduled for the next diocesan council meeting, October 8th and 9th. The committee will serve only as a channel for names and information, and will not do any nominating itself.

Bishop Ivins, the diocesan, agreed on June 15th to the executive board's request that he ask for a coadjutor and continue in office, rather than resign at this time because of his health. Members of the committee on nominations are the Very Rev. Malcolm de P. Maynard, chairman, the Ven. E. A. Batchelder, the Rev. Edward P. Sabin, Frederic Sammond, Jackson Bruce, Howard T. Foulkes.

Under Milwaukee's canons, there will be no nominations during the council meeting, nor any public discussion of candidates' merits in council.

CHANGES

Appointments Accepted

The Rev. Dr. Glen A. Blackburn, who has been doing graduate work at Seabury-Western Theological Seminary and Northwestern University, is now rector of St. Andrew's Church, Big Rapids, Mich.

The Rev. Gardner W. Bridges, formerly assistant at St. Paul's Cathedral, Erie, Pa., is now priest in charge of St. Agnes Church, St. Mary's, Pa., and St. Martin's Church, Johnsonburg, Pa. Address: 207 N. St. Mary's St., St. Mary's, Pa.

The Rev. Frederick Crawford Brown, who recently returned to the United States after more than 25 years of missionary work in China, is now rector of St. Mary's Church, Dorchester, Mass. Both the Rev. Mr. Crawford Brown and his wife were prisoners of the Japanese during World War II.

The Rev. Richard Foster, formerly assistant at the Church of the Messiah, Detroit, is now in charge of St. Thomas' Church, Brandon, Vt., and Grace Church, Forestdale.

The Rev. Wright R. Johnson, formerly vicar of Christ Church Mission, Sidney, Nebr., is now rector. Christ Church was admitted as a parish at the diocesan council in May. Fr. Johnson has also added St. Hilda's Mission, Kimball, Nebr., to his work.

The Rev. John F. Mangrum, formerly rector of St. James' Church, Albion, Mich., is now rector of St. Peter's Church, Detroit.

The Rev. John D. McCarty, formerly rector of Grace Church, Ellensburg, Wash., is now vicar of Trinity Church, Three Rivers, Mich.

The Rev. G. Alexander Miller, formerly rector of St. John's Church, Plymouth, Mich., is now rector of Christ Church, Flint, Mich. Address: 2126 Bonbright St., Flint 5, Mich.

The Rev. John Rathbone Ramsey, formerly canon sacrist of the Cathedral of All Saints, Albany, N. Y., and vicar of St. Margaret's Church, Menands, N. Y., will become rector of St. Luke's Church, Cambridge, N. Y., and chaplain of St. Agnes' Diocesan School for Girls, Albany, on August 1st. He will continue his diocesan work in adult education. Address after August 1st: St. Luke's Rectory, Cambridge, N. Y.

The Rev. William W. Reed, formerly rector of the Church of the Epiphany, South Haven, Mich., is now canon of St. Mark's Cathedral, Grand Rapids, Mich. In January he will become assistant to the Bishop of Western Michigan.

The Rev. Pitt S. Willard, formerly instructor at Episcopal Theological School, is now rector of the Church of the Good Shepherd, Watertown, Mass. Address: 19 Russell Ave., Watertown 72, Mass.

The Rev. J. Willard Yoder, who is director of religious education and youth work in the diocese of New York, will teach the course in religious education in the graduate school of theology at the University of the South from July 24th to August 25th. The Rev. Mr. Yoder is also New York University's lecturer in clinical psychology for religious workers; he is on the summer staff of Trinity Church, New York.

Armed Forces

Chaplain (Capt.) Joseph F. Hogben, formerly at Fort Ord, California, is now assistant post chaplain at Heidelberg Military Post in Germany. Chaplain Hogben is often called the "Buckaroo priest of the Episcopal Church," a nickname given to him by Indian tribes in the West to whom he ministered for 12 years.

Chaplain (Major) Walter M. McCracken, formerly at Fort Gulick, C. Z., may now be addressed at HQ, USARFANT and MDP, Fort Brooke, Puerto Rico.

Resignations

The Rev. Dr. Edward Tanner Brown has resigned as rector of St. Mark's Parish, Palo Alto, Calif.

The Rev. Dr. H. C. Whedon has retired as rector of Grace Church, Carthage, N. Y. Address: 508 Oxford St., Rochester 7, N. Y.

Changes of Address

The Rev. Douglas MacLaury, formerly addressed



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Ordinations

Deacons

Chicago: A group of men were ordained to the diaconate on May 26th at St. James' Church, Chicago, by Bishop Conkling of Chicago:

H. William Barks, presented by the Rev. Ralph Higgins, will be curate at Christ Church, Grand and Utica Sts., Waukegan, Ill.

Van S. Bird, presented by the Rev. B. W. Smith, will be curate at St. Thomas' Church, Philadelphia.

Clifford H. Buzard, presented by the Rev. R. L. Miller, will be deacon in charge of St. Thomas' Mission, Gould Park Dr., Morris, Ill.

James B. Denson, presented by the Rev. F. W. Lickfield, will be curate at St. Luke's Church, Evanston. Address: 424 Lee St.

Robert L. Evans, presented by the Rev. Herman Anker, will be curate at St. Mark's Church, Evanston. Address: 5109 Ridge Ave.

Dwaine W. Filkins, presented by the Rev. Harold Holt, will be curate at Grace Church, Oak Park, Ill. Address: 924 Lake St.

Thomas Gibson, presented by the Rev. W. B. Suthern, will be deacon in charge of Holy Cross Mission, Morgan Park, Ill. Address: 5843 S. Morgan St., Chicago 21.

Richard Evard Lundberg, presented by the Rev. J. H. Scambler, will work in DeKalb, Ill.

Steele W. Martin, presented by the Rev. E. T. Taggard, will be tutor at Seabury-Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

Eugene Stech, presented by the Rev. E. S. White, will be curate at St. Mary's Church, Park Ridge, Ill.

Connecticut: On June 15th at Christ Church Cathedral, Hartford, Bishop Gray of Connecticut, assisted by Bishop Hatch, Suffragan Bishop of Connecticut, ordained to the diaconate the following persons:

Henry Hurd Bruel, presented by the Rev. J. W. Hutchens; to be vicar of St. Andrew's, Devon, Conn., as of July 15th.

Roger Geer Dissell, presented by the Rev. Dr. F. W. Dillstone; to be curate at St. Luke's Church, Darien, Conn., as of August 1st.

Norton Guy Hincley, presented by the Rev. G. B. O'Grady, Jr.; to be vicar of St. John's Church, Pine Meadow and St. Paul's, Riverton, Conn., as of July 1st.

Charles Robert Nielsen, presented by the Rev. S. P. Hemsley; to be curate at St. John's, Stamford, Conn., as of July 1st.

The Rev. Dr. Robert C. Dentan preached the sermon.

Long Island: William G. Huber and John R. Butt were ordained to the diaconate on April 21st by Bishop Sherman, Suffragan Bishop of Long Island, at St. James' Church, Elmhurst, L. I. The Rev. G. W. Parsons presented both candidates. Preacher, the Rev. A. E. Greanoff. The Rev. Mr. Huber will be curate at Trinity Church, Roslyn, L. I.; the Rev. Mr. Butt will go to the diocese of Montana.

Los Angeles: Bishop Bloy of Los Angeles ordained four young men to the diaconate on June 18th at St. Paul's Cathedral, Los Angeles:

Allan R. Wolter, presented by the Rev. Dr. George Davidson; to work at All Saints' Mission, Vista.

Robert Stellar, nephew of the Rev. C. H. ParLOUR, was presented by the Rev. F. M. Crane. To study this fall at Yale University School of Religion.

Roger Strem, presented by the Rev. A. E. Jenkins, will serve St. Michael's Mission, El Segundo.

John Lynn Powell, director of Christian education at St. Edmund's Church, San Marino, and son of the Rev. Roxie L. Powell, Methodist minister of Clay Center, Kans.

The preacher was the Rev. Frederick Stevens.

Massachusetts: Four bishops officiated in Trinity Church, Boston, on June 8th, at a great service at which 13 young men were ordained to the diaconate. Bishop Nash of Massachusetts ordained all the candidates, except the sons of three Bishops.

These three candidates were ordained at the same service by their respective fathers, who are

the Presiding Bishop, Bishop Whittemore of Western Michigan, and Bishop Peabody of Central New York. Dean Charles L. Taylor, Jr., of the Episcopal Theological School, preached. All but two of the candidates graduated from ETS on June 7th. Orphanids were:

Everett Francis Ellis, presented by the Rev. H. I. Andrews; to be vicar of the Church of the Redeemer, Salmon, Idaho.

Don Porter Johnston, Jr., presented by the Rev. F. H. Smyth; to be assistant at Trinity Church, Haverhill, Mass.

A. Russell Lynch, presented by the Rev. A. J. Chafe; to be curate at St. Paul's Church, Pawtucket, R. I.

Clinton Thomas Macy, presented by the Rev.

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Boston Herald Traveler

*THREE BISHOPS and respective sons, whom they ordained.**

Bradford Johnson; to be in charge of St. Peter's Church, Salem, Mass.

George Lee Peabody, presented by the Rev. T. P. Ferris; to be associate rector of Grace Church, St. Louis, Mo. The Rev. Mr. Peabody, who served overseas with the Coast Guard during World War II, is of the third generation of his family in Holy Orders.

William Allen Perkins, presented by the Rev. R. W. Woodroffe, Jr.; to be curate at St. Paul's Church, Dayton, Ohio.

Edgar Dutcher Romig, presented by the Rev. T. P. Ferris; to be curate at Trinity Church, Boston.

Milton Saville, presented by Dean Taylor; to be curate of Grace Church, Medford, Mass.

Edmund Knox Sherrill, presented by the Very Rev. E. J. van Etten; to be curate at Christ Church, Cambridge, Mass.

Arthur Edward Walmsley, presented by the Rev. Henry Mattocks; to be curate at the Church of the Holy Apostles, St. Louis, Mo. Address: 1244 Union Blvd., St. Louis 8.

James Robinson Whittemore, presented by the Rev. F. W. Dillistone; to be curate at Christ Church, Grosse Pointe, Mich.

Mason Wilson, Jr., presented by the Rev. G. M. Day; to be in charge of the Church of the Messiah, Woods Hole, Mass.

Hikaru Yanagihara, of Osaka, Japan (son of the Bishop of Osaka), presented by the Rev. Paul Suzuki of Tokyo; to do graduate work at Union Theological Seminary.

Corrections

Bishop Clingman of Kentucky confirmed and received 421 persons during 1950, including some Roman Catholics (seven were received, according to *The Living Church Annual*). A news story [L. C., May 20th] incorrectly reported that he confirmed and received 421 Roman Catholics.

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Previously acknowledged	\$ 572.05
Anonymous	25.00
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*Left to right: Bishop Sherrill, Presiding Bishop, and Edmund Knox Sherrill; Bishop Whittemore of Western Michigan and James Robinson Whittemore; Bishop Peabody of Central New York and George Lee Peabody.

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SEA GIRT, N. J.

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Rev. Canon R. H. Miller
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BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Low Mass 8; Children's Mass 9:30, MP 10:45,
Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs
10; C Sat 7:30-8:30 & by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 8 (and 9 HD ex Wed & 10 Wed),
HC; 7:45 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr.
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 Morning Service & Ser;
Weekdays: HC Tues 12:10, Wed 8, Thurs 10:30;
The Church is open daily for Prayer.

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Splemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs
C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 15 HC; Daily: 8:30 HC;
Thurs 11 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

SYRACUSE, N. Y.

ALL SAINTS' Rev. Frank L. Titus
1800 S. Salina Street
Sun 8, 10; Daily: 7:30, 5:30; HD 10

TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9 & 11; Tues 7; Thurs 10 (Healing)

UTICA, N. Y.

GRACE Genesee & Elizabeth Sts.
Rev. S. P. Gasek, r; Rev. R. L. Somers, c
Sun 8, 9:30, 11, 6:30; HC Wed & Fri 7:30,
Thurs 10; Int Tues 12:10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Rev. Robert W. Fay, D.D.
Broad & Third Streets
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening,
Weekday, Special services as announced

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. F. J. Bloodgood,
D.D. assoc. r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

ALBANY, OREGON

ST. PETER'S Rev. E. James Kingsley, v
W. Queen Ave. at Unatilla St., where U.S. 99E
meets U.S. 20
Sun 7:30, 9:15, 11; Thurs 10 HC; HD 7 & 10 HC

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery School 11, Cho Ev 4;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7,
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves
Rev. William W. Lumpkin, r; Rev. Eugene M.
Chapman; Rev. E. Laurence Baxter
Sun 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed &
Fri 7:15 & 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacCall, III, r
Sun 8 HC, 11 MP; HC Wed & HD 11, Fri 7:30

HOUSTON, TEXAS

CHRIST CHURCH CATHEDRAL Texas & Fannin St.
Very Rev. Hamilton H. Kellogg, S.T.D., dean;
Canon Wm. B. L. Hutcheson; Rev. Harold O.
Martin, Jr., assoc.
Sun HC 7:30, 9:15, Service & Ser 11; Daily: HC 7,
Chapel

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays as anno

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail